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Mr. Nutt did not have access to the essay of G. Paris, "*Les Romans en Vers du Cycle de la Table Ronde*," which is to form part of the 30th volume of the "*Histoire Littéraire de la France*." In this treatise (now before us in a separate form) M. Paris, discussing briefly the English minstrel poem, concludes that this represents the oldest form of the story, which was thus a biographical narration; "the hero, orphaned by a murder, and whom his mother endeavors to withdraw from his true destiny, succeeds in accomplishing it, avenges his father, consoles his mother, and marries the young girl whom he has delivered, and who brings him a kingdom." Crestien's romance is derived from a similar poem, mingled with the story of the Grail; the Welsh *Mabinogi* of *Peredur* had a like source.

Mr. Nutt, on the other hand, is in our opinion quite right in pointing out the influence of Crestien on both the English poem and the Welsh tale. This being granted, further investigation becomes exceedingly difficult. When an attempt is made to recover an original tradition from an account confessedly derived in part from another work, we are of necessity led into a field of delicate critical inquiries, in which probabilities are often so nicely balanced as to make it very improbable that different minds can be led to an agreement. If the authors of the English minstrel poem and the Welsh story (the latter, in our opinion, a literary production, not a popular tale) have used Crestien, it becomes very difficult to prove that the changes they have made in the story are not the result of pure invention. In spite of the authority of both Mr. Nutt and M. Paris, the present writer believes that such a view may still be maintained.

However this may hereafter prove to be, Mr. Nutt is entitled to honor for producing a work of learning, written with full knowledge of what has been accomplished by Continental scholars, and which will be of the greatest utility to students who may desire to pursue the investigation. The book is issued to members of the (English) Folk-Lore Society as one of the volumes for the year, but may also be procured independently, a limited number of copies being placed on the market.

W. W. N.

THE EARLIEST ENGLISH VERSION OF THE FABLES OF BIDPAI, "*The Morall Philosophie of Doni*," by Sir THOMAS NORTH, whilom of Peterhouse, Cambridge. Now again edited and induced by JOSEPH JACOBS, late of St. John's College, Cambridge. London: Published by David Nutt in the Strand. 1888. 8vo, pp. lxxxii, 264. With full-page Illustration by EDWARD BURNE JONES, A. R. A.; frontispiece from a 16th century MS. of *Firdusi*, and facsimiles of woodcuts in the Italian *Doni* of 1532.

In the first number of this journal we gave a brief notice of Adlington's version of "*Cupid and Psyche*," edited by Mr. Lang for the "*Bibliothèque de Carabas*," published by David Nutt, of London. It was proposed to issue in this collection English translations made in the sixteenth century of works interesting to the student of folk-lore. The "*Cupid and Psyche*" was followed by "*Euterpe: Being the Second Book of the Famous History of Herodotus, Englished by R. B. 1584*." Edited by Andrew Lang, with introductory Essays on the Religion and the good Faith of Herodotus." The

latest addition to the collection is Sir Thomas North's version of Doni's "La Moral Philosophia." The versions reprinted in this collection from rare editions are of interest for their racy English, and every care has been employed to produce a beautiful book. Still, racy English and handmade paper, with wide margins and a limited number of impressions, would not tempt the student, whose needs, however, the publisher has consulted, and for whom are written the valuable introductions, in every case by a competent specialist. Mr. Lang's introduction to the "Cupid and Psyche" contains perhaps the best exposition of his theory of popular tales, and in the "Euterpe" he resumes his discussion of the religion of ancient Egypt. The introduction to the volume before us is quite up to the high standard set in the previous ones, and the student will find especially valuable Mr. Jacobs's "Pedigree of the Bidpai Literature," and the "Analytical Table of Contents," with copious parallels to the individual tales. Mr. Jacobs has made one curious discovery in his studies. In the early editions of the fables the illustrations were regarded as an integral part of the text, and were translated, so to speak, along with it. For this reason these traditional illustrations, as Mr. Jacobs says, may be made to play an important part in the criticism of the Bidpai literature, and afford a means of testing the affiliation of texts. We have not space to dwell on all the interesting points in Mr. Jacobs's introduction, such as the origin and dispersion of beast fables, etc. Readers of "Uncle Remus" will be amused to learn that the famous incident of the "Tar Baby" is traced to one of the Jatakas, or Buddhist birth-stories.

Mr. Jacobs has given us so much pleasant information that we are glad to be able to enlighten him upon one small matter. In Sir Thomas North's version, p. 178, occurs the following passage: "Be of good cheare brother, the Bull perswaded by me goth to Court to seeke out the King, if he see him sturre any thing at all; and the Lion also hath my Cocomber in his bodie, and in his heade the toyes and deuises that I haue tolde him, looking for the Bull with many an yll thought." Mr. Jacobs confesses his ignorance of the word "Cocomber" in the above. It is simply Sir Thomas North's too literal translation of the Italian idiom "avere un cocomero in corpo;" *i. e.*, to have some doubt which causes one to be in suspense or timid, or to form strange resolves. To inspire this doubt is in the same idiom "mettere" or "cacciare un cocomero in corpo." It will not be surprising to many that in Italy also the cucumber is regarded with some suspicion and doubt.

T. F. C.

DIE MUTTER BEI DEN VÖLKERN DES ARISCHEN STAMMES. Eine anthropologisch-historisch Skizze als Beitrag zur Losung der Frauenfrage. Von MICHAEL VON ŽMIGRODZKI. München: Theodor Achermann. 1886. 8vo, pp. 444.

In this work, which has been sent to us for notice, the author brings anthropology and folk-lore to his aid in order to solve social questions. He takes four regions, — Bavaria, Cracow, the Ukraine, and Brittany, — by comparison to determine the character of primitive Aryan usage, and concludes that family life, with reference to the rearing of children, is determinative